The Excellency and Reward of Charity.

A SERMON

Preach'd in the *Parish-Church* of

St. *SEPULCHRE*,

MAY the 20*th*, 1725.

Being *Thurſday* in *Whitſon-Week*;

AT THE

Anniverſary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

By *WILLIAM BERRIMAN*, D. D.
Rector of St. *Andrew's Underſhaft*.

Publiſh'd at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

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PSAL. cxii. 9, 10.

He hath dispersed, he hath given to the Poor; his Righteousness endureth for ever; his Horn shall be exalted with Honour.

The Wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the Desire of the Wicked shall perish.

AMONG the various Methods of giving Glory to GOD, it is none of the least considerable, to celebrate the Acts and the Reward of his Saints. Whilst he is acknowledg'd for the Author of their Virtue and their Happiness,

there will be no Danger of declining by this Means to Superſtition and Idolatry; the *Creator's* Power and Goodneſs will be obſerv'd reſplendent in his *Creatures*, but not the *Creature* worſhipp'd inſtead of the *Creator*. So thought the holy Penman of this Pſalm, who undertakes to ſet forth the *Praiſes of the Lord*, by declaring the *Bleſſings of the Man that delights in his Commandments*. In the Proceſs of which Argument, the Words which I have juſt now read, do naturally ſuggeſt theſe three Points to our Obſervation, *viz.*

I. The amiable Nature of a bounteous and beneficent Diſpoſition: *He hath diſperſed, he hath given to the Poor; his Righteouſneſs endureth for ever.*

II. The Happineſs or Reward conſequent upon it: *His Horn ſhall be exalted with Honour.* And,

III. A farther Illuſtration of this Matter, from a View of the Reverſe, in the Character of the evil and worldly-minded Man: *The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away; the deſire of the wicked ſhall periſh.*

To

To begin therefore with the

I. *First*, The amiable Nature of a beneficent and bounteous Diſpoſition is here conſiderable in theſe three Views, *viz.*

1. In the general Notion and Exerciſe of this Virtue; *He hath given to the Poor.*

2. In the great Extent of it, its diffuſive Quality: *He hath diſperſed*, or (in the old Tranſlation) *He hath diſperſed abroad*, not confined himſelf to one or two ſuch Acts of Charity, but repeated them with Frequency, and ſpred them with Diſcretion.

3. In its Duration and Influence on future Times: *His Righteouſneſs endureth for ever.*

1. *First* then we will conſider the general Notion and Exerciſe of this Virtue: *He hath given to the Poor.*

As Mankind is manifeſtly form'd for Society, ſo 'twould be impoſſible for any of us to ſubſiſt in any comfortable Manner, without the Aſſiſtance and Help of one another. The Neceſſities of Life are ſo manifold and various, that they cannot be ſupplied all by the ſame Hand, or find ſufficient Relief in any one Condition of Life, without receiving from abroad. Yet ſuch has been the Bounty of Divine Providence, that for the moſt Part we receive over and above in one Reſpect, as much

as

as we fall ſhort in another; that ſo by parting with that which is ſuperfluous, we may be able to procure for our ſelves what is neceſſary or convenient. Thus, if one be poſſeſſed of a greater Share of Money or Goods, yet another may have greater Strength or Skill to labour, may be Maſter of more Activity of Body, or Sprightlineſs of Mind. Each contributes in his Turn to ſupply the others Defects, and receives from him in Exchange what may be proper to accommodate himſelf. And if there be ſome in ſuch unhappy Circumſtances, as to be altogether deſtitute of any Method to provide for themſelves, yet the Generality of Men are ſo much happier, as either by the Patrimony of their Anceſtors, or by the Acquiſitions of their Induſtry, to enjoy more than is neceſſary to their own Subſiſtence, and out of that are able to ſupply this (otherwiſe) deplorable Deficiency.

FROM hence then it appears to be a Principle of Nature, that all who have Ability, whether of Purſe, of Body, or of Mind, are bound to conſider the Neceſſities of other People, and ſpare ſome decent Proportion of their own Superfluities, to ſupply them in ſuch Manner as their reſpective Exigencies call for Help.

THE

THE Voice of Nature, in this as well as other Matters, is confirm'd by the unerring Precepts of Reveal'd Religion, whereby not only they who are *rich* in Poſſeſſions, are ſtrictly enjoin'd to be *rich* alſo *in good Works*; but even they who earn their Living by hard Labour, are taught to make it one End of Induſtry in their Vocation, *how that ſo labouring* they *ought to ſupport the Weak*, or ſuch as are not in Condition to ſupport themſelves, and not think it enough *to work with* their *Hands the Thing which is good*, unleſs they have this View in doing it, that they *may have to give to him that needeth.* Nay, it carries the Obligation to this Duty ſo high, ariſing from the Nature of that Stewardſhip with which GOD has entruſted us, as even to term it by the Name of *Righteouſneſs*, implying, that however Men may flatter themſelves with an Opinion of their ſtrict *Juſtice*, when they commit no open Outrages upon their Fellow-Creatures, yet it is really impoſſible to be *juſt* or *righteous*, unleſs they moreover do them ſuch good Offices, and relieve their various Wants and Exigencies in ſuch manner, as may anſwer the End for which GOD gave them Ability to do it.

1 Tim. vi. 17, 18.

Acts xx. 35.

Eph. iv. 28.

THAT Word indeed is uſed, after the *Hebrew* Idiom, to denote all Virtue and Goodneſs in the

the general *, as being that Debt which we all owe to GOD, to whose Honour and Service all our Faculties and Powers will be but justly dedicated. But it is more strictly applicable to the Instance of Almsgiving or Liberality †, because that is more directly done in Execution of a Trust, and by disposing of the Goods which are committed to us, according to the Designation and Will of the Proprietor. And if the same Term of *Righteousness* be sometimes used to express the Divine Mercy and loving Kindness towards Men, which

* A Man of Virtue and general good Character is, in the Style of Scripture, ἀνὴρ Δικαιος, *Luke* i. 6. and ii. 25. *Matt* x. 22. From whence the same Persons, who stand opposed, *Mat.* v. 25. under the Terms πονηροὶ καὶ ἀγαθοὶ, are presently after term'd Δικαιοι καὶ ἄδικοι. This is plainly an Imitation of the *Hebrews*, with whom אדם צדיק תמים Gen. vi. 9. is a Man of a good and upright Heart; from whence the צדיקים are frequently opposed to the רשעים and תמימים as in *Psal.* i. 5. The Use of the Substantive is the same. *If ye suffer* (says St. Peter) διὰ Δικαιοσυνὴν *for Righteousness Sake, happy are ye*, 1 Pet. iii. 14. *i. e.* for the Sake of Virtue and Religion. And so in *Prov.* xi. 5. צדקת תמים *the Righteousness* (*i. e.* the Integrity or accomplish'd Virtue) *of the perfect shall direct his way, but the wicked shall fall by his own Wickedness.* The LXX Version of these and other Passages in the Old Testament, will sufficiently account for the Continuance of the same Style by the Writers of the New.

† Accordingly it is the Character which the Psalmist gives of the righteous צדיק חונן ונותן *Psal.* xxxvii. 21. *The righteous sheweth Mercy and giveth.* In which Passage, tho' some Jews (in *Pirke Avoth.* c. 5. §. 9. vid. & *Maimon.* & *Bartenor.* comment. ibid.) understand GOD to be meant under the Title of צדיק or the *Just one*, yet the Context rather shews it to be the *righteous Man.*

which is moſt free and unconſtrain'd *; yet it is to be obſerved that the Word is ſo applied in Reference only to thoſe Promiſes, whereby God has been graciouſly pleaſed (if I may ſo ſpeak) to oblige himſelf and convey to us a Sort of Right to what we could not otherwiſe have claim'd. And ſo much muſt be granted alſo among Men, that ſince God has not expreſly named the Perſons to whom we are to give, nor the exact Quantity or Sum which we are bound to disburſe, there is much after all left to every one's Diſcretion even in this Exerciſe of *Righteouſneſs*; and therefore ſome Share of Commendation follows him who does it liberally and chearfully, it is reckon'd the Reſult of his own Bounty, it is acknowledg'd as his Gift. So ſays the Pſalmiſt in the Text, *He hath given to the Poor.* Nay more, as the Practice of our Duty in this Inſtance, cannot but argue an inward Affection and Sympathy with our Brethren, from hence it comes to paſs that this, which is really an

* As *Pſal.* xxiv. 5. *He ſhall receive the bleſſing from the Lord, and* RIGHTEOUSNESS *from the God of his Salvation.* And *Pſal.* ciii. 17. *The Mercy of the Lord is from everlaſting to everlaſting upon them that fear him, and his* RIGHTEOUSNESS *upon Children's Children.* From hence ſome have objected againſt the Account here given of the ground of this peculiar Acceptation of the Word. (vid. *Druſ. Preterit. l. 6. ad* 1 *Cor.* ix.) but I take the Objection to be fully obviated by what is offer'd above.

Act of *Juſtice*, has yet the Credit to be deem'd an Act of *Mercy* and *Compaſſion*. Accordingly the Prophet *Daniel* has made uſe of both theſe Terms to expreſs the very ſame Thing, when he adviſed King *Nebuchadnezzar* to *break off* his *Sins by* RIGHTEOUSNESS, *and* his *Iniquities by ſhewing* MERCY *to the Poor*. The amiable Nature of which Virtue, conſider'd thus far in the general, may diſpoſe us the more readily to view it in the

Dan. iv. 27.

2. SECOND Place with Regard to its great Extent and diffuſive Quality: *He hath diſperſed*, ſays the Pſalmiſt, or (in the old Tranſlation) *He hath diſperſed abroad*, not confined himſelf to one or two ſuch Acts of Charity, but repeated them with Frequency, and ſpread them with Diſcretion.

As they who live on their Eſtates have a continual Income growing or ariſing from them, and they who live by Trade or Labour receive a continual Profit and Increaſe of Gain; ſo they who have neither of theſe Methods of ſubſiſting, muſt have continual Wants to be ſupplied, and give them freſh Occaſions for continuing their Aſſiſtance. And withal, it ought to be conſider'd, that the Number of the Indigent is great, which ſhould teach them ſo to husband and manage what they beſtow in Charity, that they may make it as diffuſive as

as is possible, and reach in some Degree or other, to relieve the Necessities of many that are in Want.

To this Purpose the *Dispersion*, or *scattering* mention'd in the Text, is compared by the Apostle (when he cites this Passage of the Psalmist) to the *sowing* of *Seed*, which is thrown out far and wide, and that by any single Cast, but by continued Distributions, till the whole Compass of Ground be provided of a Stock of Seed, sufficient to produce a plenteous Harvest. From which Allusion, the Apostle takes Occasion to pray for such a plenteous Encrease, from what his *Corinthians* had bestowed, to their own temporal Advantage, as might make them in Return still more and more fruitful in these Works of Charity. *Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and encrease the fruits of your righteousness* (or Alms), *being enriched in every thing to all bountifulness.* 2 Cor. ix. 10, 11.

Not that they should *scatter* it at Random, and squander it without Discretion! This would be Profuseness instead of Liberality; and by gratifying the vicious Idleness or Avarice of some, would soon exhaust that Stock which ought to be employed for relieving the Necessities of others. As the Husbandman

takes Care that his Ground be firſt duly prepar'd for the Improvement of his Seed; and throws it not away on Rocks or uncultivated Deſerts; ſo the liberal Man ſhould be careful to beſtow his Bounty where it may turn to uſe and benefit, and ſpread abroad with greateſt Profit and Advantage to Mankind. Thus like *Seed ſown*, it may ſpring up an Hundred fold, and the Relief that is given immediately to one, may in its Conſequences reach to many more, if beſtow'd upon ſuch Perſons, or to ſuch Purpoſes, as may beſt juſtifie the Diſcretion of the Giver, or perform'd in ſuch a Manner, as may render his Example amiable, and provoke many who behold, to imitate, his good Works. Of which we may conceive the greater Hopes, when to the Lovelineſs of this Virtue in it ſelf, and its diffuſive Quality, we ſhall have added in the

3. THIRD and laſt Place, its Duration and Influence on future Times: *His Righteouſneſs* (ſays the Pſalmiſt, *i. e.* as was ſhewn before, his Charity) *endureth for ever.*

Bp. Patrick in loc.

THIS ſome have underſtood of the Continuance of ſo bounteous a Diſpoſition, to intimate that the Perſon here deſcribed, is one who is not *weary in well doing*, but goes on from one Inſtance of this Virtue to another, and is ever producing ſome new Fruit of Charity.

Gal. vi. 9.

rity. No doubt its Obligation is in this Reſpect like that of every other Virtue, not to be practiſed only by Fits and Starts, but to be conſtant and habitual.

But as this Part of the Duty was hinted at before, ſo perhaps the Phraſe might be aptly underſtood to refer, not ſo much to the Diſpoſition it ſelf, as to the Continuance of its Effect, and the Duration of the Benefit that is beſtowed. We have ſeen how Diſcretion is required in the diſpoſing of our Charity; and ſurely it is one conſiderable Inſtance of Diſcretion, that we diſpoſe it to ſuch Uſes, as may render it a ſtanding Benefit. To feed the hungry, is indeed an Act of Charity, enforced as well by the Dictates of Nature, as the Precepts of Religion: But if the Perſon whom we ſave from famiſhing, be one capable of doing Service to the World, in that Caſe we are publick Benefactors to Mankind, and future Ages may reap the Fruit of ſo well deſign'd a Liberality. The Aged and the Impotent, no queſtion, ought to be reliev'd: But let no one envy us a greater Satisfaction in what we beſtow upon the young and vigorous; not to nurture them in Idleneſs, but to inſtruct them in ſuch uſeful Knowledge, and breed them to ſuch honeſt Induſtry, that the growing

Genera-

Generation may be bound to praiſe our Zeal, and having our Example for carrying on the ſame Deſign, may hand it down to future Generations, till the whole *earth be full of*
Iſai. xi. 9. *the knowledge of the Lord, as the waters cover the ſea.*

But perhaps this Phraſe might be yet more properly interpreted, of that Fruit and Benefit which the charitable Man ſhall find redound-
Dr *Whitby* in 2 *Cor.* ix. 9. ing to himſelf. *His Righteouſneſs endureth for ever*, i. e. it ſhall always be had in Remembrance before God (as is intimated of the
Acts x. 4. Alms of *Cornelius*) and receive ſuch a Reward from him, as will demonſtrate that his Subſtance has not been waſted or thrown away, but diſcreetly improved to his own greateſt Advantage. This will be often ſeen in the Increaſe of temporal Bleſſings to him and his Poſterity. *His Seed* (ſays the Pſalmiſt a few
Pſal. cxii. 2, 3. Verſes higher) *ſhall be mighty upon earth, the generation of the upright ſhall be bleſſed. Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever.* From hence the Apoſtle ſeems to have urged this Paſſage of the Pſalmiſt, to convince his *Corin-*
2 Cor. ix. 8. *thians*, that *God* was *able to make all grace*, or charitable Benevolence, *abound towards* themſelves, *that* they *always having all ſufficiency might abound to every good Work*: and accord-

accordingly ſubjoins his Prayer, that GOD would actually *multiply their Seed ſown, and encreaſe the fruits of* their *righteouſneſs*. And if this temporal Increaſe do not always follow, yet the Pſalmiſt adds, that *unto the upright there ariſeth light in the darkneſs*, ſuch inward Peace and Tranquillity of Mind, as muſt more than counterbalance all the outward Evil of Adverſity. This is greatly ſupported by the certain Proſpect of more glorious Rewards hereafter, which ſhall never have an End *, when *the merciful* Man will appear to be moſt eminently *bleſſed* in *obtaining everlaſting Mercy* for himſelf; when they who have exerciſed themſelves in Works of *Righteouſneſs*, through the Courſe of this mortal Life, ſhall receive that *crown of righteouſneſs* and Life immortal, *which the Lord, the righteous Judge*, has promiſed them. But this may be conſider'd farther under the

Ver. 10.

Pſal. cxii. 4.

Mat. v. 7.

2 Tim. iv. 8.

II. *Second* Head propoſed for our Diſcourſe; namely, the Happineſs or Reward, which is annex-

* The *Hebrew* Phraſe in the Text, is not לעולם *in ſeculum*, which is ſometimes uſed of a limited Eternity, but לעד *in æternum*, which ſeems more expreſſive of an endleſs Duration, and is the very ſame Phraſe whereby the Duration of GOD's *Righteouſneſs* is expreſſed in the foregoing Pſalm at the 3d Verſe. צדקתו עמדת לעד

annexed to ſuch Beneficence: *His horn* (ſays the Pſalmiſt) *ſhall be exalted with honour.* An *Horn*, among the ſacred Writers of the Old Teſtament, is an uſual Emblem of Strength and Power; from whence ſometimes it is transferr'd to denote ſome ſingle illuſtrious and potent Perſon. Thus Chriſt himſelf is deſcribed under the Character of *the horn of David*, to which the Father of the *Baptiſt* undoubtedly referr'd, when he ſtyled him the *horn of ſalvation in the houſe of David.* Agreeably to this, *to exalt the horn*, muſt ſignify the diſplaying or making Manifeſtation of ſuch Power and Excellency; and that whether in the Way of Haughtineſs and vain Oſtentation, as when 'tis ſaid to the wicked, *Lift not up your horn on high, and ſpeak not with a ſtiff neck*; or by receiving ſome open Acknowledgment and Teſtimony of it, as when it is ſaid, *for thou art the glory of their ſtrength, and in thy favour our horn ſhall be exalted.* In which reſpect the State of the wicked and the righteous are fitly oppoſed to one another, the former to end in Diſgrace and Diminution, but the latter to encreaſe in Glory and Honour. *All the horns of the wicked alſo will I cut off: but the horns of the righteous ſhall be exalted.* To which honourable Exaltation, the Phraſe in the

Pſal. cxxxii. 17.

Luke i. 69.

Pſal. lxxv. 5.

Pſal. lxxxix. 19.

Pſal. lxxv. 10.

the Text is very clearly determined; *His horn ſhall be exalted with honour.*

It is ſaid of *Godlineſs*, or the Practice of Religion in general, that it *has the promiſe of the life that now is*, as well as *of that which is to come.* But more particularly is that part of *Godlineſs*, namely Bounty to the Poor, encouraged to truſt in the Care and Goodneſs of Providence, even for temporal Proſperity. *There is that ſcattereth*, (ſays *Solomon*) *and yet encreaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty.* Accordingly we find St. *James* upbraiding the *rich Men* of his Time, that their *gold and ſilver* was *canker'd*, their *riches* were *corrupted, and* their *garments moth-eaten*; the *treaſure* they had *heaped* together conſumed and moulder'd away inſenſibly, without doing them that Service which is commonly expected. And what could be the Ground of this? The Apoſtle tells you, they had fraudulently *kept back the hire of the Labourers*, whoſe *Cries* had *pierced* into Heaven, and brought down this heavy Vengeance on the Heads of their Oppreſſors. The Prophet *Zechary* has made the like Repreſentation, that a ſecret *Curſe* from God ſhould *enter into the houſe of the Thief*, or him that deals unjuſtly by his Neighbour, to waſte and deſtroy his

1 Tim. iv. 8.

Prov. xi. 24.

Jam. v. 2, 3.

Ver. 4.

Zech. v. 3, 4.

Subſtance, in Spight of all his greedy Care to encreaſe it, and *conſume* the very *ſtones* and *timber* of which his *houſe* is built.

The Duty now of Almſgiving (as we have ſeen) is founded in the Rules of Juſtice, and the expreſs Command of the Supream Lord and Proprietor of all things, who has not made over his Right to us, but only entruſted us with our reſpective Stewardſhips, which we are bound to diſcharge conformably to his Directions. From hence it is eaſy to perceive, that they who give not in ſome juſt Proportion to that Ability which God has given them, detain what really is not their own, and in this Reſpect ſtand on the ſame Foot with them, who ſpoil their Neighbour by Treachery or Violence, or fraudulently *keep back the hire of the Labourer*. The Portion of the Poor, which lies mix'd and undiſtinguiſhed from their own, will be likely to draw down ſuch a Curſe upon their Wealth, that it ſhall moulder and conſume away, either in their own, or in the next Generation, and leave them miſerably poor and deſtitute, who were too greedily *haſting* to enrich themſelves and their Poſterity. The Extravagance of ſome, or the Negligence of others, the Treachery or Violence of wicked Men, or ſome unforeſeen and unavoidable Misfortune, ſhall frequently

ſpoil

ſpoil them of thoſe Riches, which were heap'd up without Regard to that Mercy, which is indeed a neceſſary Part of Juſtice, and without which we can never be reckon'd faithful in our Stewardſhip.

All this Danger is leſſen'd in great Meaſure and avoided by him, who being careful to beſtow his Alms, in Obedience to the Laws of his Creator, may humbly hope for the ſpecial Protection of his good Providence, and ſuch gracious Benediction, as will either encreaſe his Stores, or elſe make even a little to be more durable and ſatisfactory, than all the Plenty and Affluence of the wealthy Sinner, that, according to a pertinent Saying of the *Jews*, his *Alms* may be *the Salt of* his *Riches**, as being that which both gives them a Reliſh, and keeps them from Corruption. That Peace and Quiet of Mind, with which he enjoys the Bounty of his heavenly Father, is of it ſelf an ample Compenſation for all his Diſburſements of this Kind; eſpecially if he has this Reflection to add, that he has made Choice of the diſcreeteſt and moſt prudent Method of diſpoſing them. And this preſent Satisfaction is exceedingly encreaſed by the

* מלח ממוניכם vid. *Buxtorfi* Lexic. Talmud. in rad. מלח Col. 1890.

Proſpect of a more glorious Recompence to come. We are taught in Scripture, that *riches*
Prov. xi. 4. *profit not in the day of wrath, but righteouſneſs delivereth from death.* And is it not then the juſteſt Ground of Conſolation, to reflect that thoſe Riches, which (if kept) muſt be ſo uſeleſs to our future Welfare, have been laid out in ſuch a Manner as to ſecure it moſt effectually? The Doctrine of the New Teſtament agrees, in this Matter, with the Old: Our bleſſed Saviour repreſents it as the Teſt of that reckoning he ſhall make with us at the laſt Day, whether we have duly miniſtred
Matth. v. 35, &c. to the various Wants of his afflicted Members, which he will eſteem as done unto himſelf. And therefore St. *Paul* has pertinently urged it as the Ground why *rich* Men ſhould be
1 Tim. vi. 18, 19. *ready to diſtribute*, and *willing to communicate*, that ſo they *may lay up in ſtore for themſelves a good foundation* (or Charter *) *againſt the*

* The Word θεμέλιον ſeems to be here uſed in an Acceptation peculiar and *Hellenſtical*. The *Hebrew* Word, which ſignifies *foundation*, is uſed ſometimes in the Rabbinical Dialect, for *tabulæ contractûs*, a Bill of Contract, Bond, or Obligation. Accordingly this θεμέλιον is ſaid to have a *Seal*, as thoſe Inſtruments uſed to have Seals appendant to them. And as the Seal of thoſe Bonds had a Motto on both Sides, ſo it ſeems has the *Seal* of this θεμέλιον a twofold Motto, mention'd by the Apoſtle 2 *Tim.* ii. 19. vid. *Sam. Petit. var. Lect. cap.* 10, 11, quoted by Mr. *Mede* in his Diſcourſes, p. 82. vid. & *Hammond de confirmat. in præfat.* & *in comment. ad loc.*

the time to come, that they may lay hold on eternal life. Then *ſhall* their *horn* truly *be exalted with* the higheſt *honour*; they ſhall receive *Honour* from that Wealth and Plenty, which otherwiſe muſt needs have fail'd them, unable to procure them an Entrance into Heaven, or mitigate their Torments in Hell.

NOT that the bare Act of giving Alms can ever entitle us to ſuch a Reward! But when it is given, as 'tis here conſider'd, from a religious Principle, it will then be accompanied with other Chriſtian Virtues, all ſpringing from the ſame Root of Faith and Obedience, which is the very Condition of our laying hold on the Goſpel Promiſes, and entring into endleſs Felicity. This is to *receive honour from God*, John v. 44. that durable, ſubſtantial *honour* which ſhould chiefly be regarded.

AND yet beſides all this, it rarely happens that Perſons of this Character do fail of ſome Share of Honour and Applauſe even among Men. For tho' there may be ſome People malevolent enough, to make this the very Ground for the moſt virulent Perſecutions of their Wit, or their Intereſt in the World; yet, Thanks be to GOD, Mankind is generally better natured; and it is one Method which Providence takes for the Reward of Virtue, to conciliate towards it the Reſpect

and

and Esteem of Men. Surely then this Virtue, which of all others has the most tender Regards to the Welfare of Society, cannot look to be ill treated, but by those, who are themselves the Pest of Mankind, and Enemies of social Virtue! And what Stress is to be laid upon the Opposition given by such Persons, we may the better judge, when under the

III. *Third* Head of Discourse, I shall have added a farther Illustration of this Matter, from the View of the Reverse in the Character of the evil and worldly-minded Man: *The wicked* (says the Psalmist) *shall see it, and be grieved; he shall gnash with his teeth and melt away; the desire of the wicked shall perish.*

It is the Property of the Devil, not to mistake the Nature of Virtue, and esteem it criminal, but to hate it for this Reason because 'tis good, and therefore most opposite to his Designs. *The wicked* *, as his proper Emissaries, resemble him in this, and grieve to have

* The word רשעים *The wicked*, is used emphatically, by the *Jews*, to denote him *who neither gives* to the Poor *himself, nor can endure to see other People give*; whilst he who deserves but one Part of this Character, is only said to have עין רעה בשל or אורית *an evil eye in regard of other peoples substance*, or *in regard of his own*. Pirke Avoth. cap. 5. §. 13.

have the Foulneſs of their Vices made but the more conſpicuous, by being placed near the Light of vertuous Examples. This Diſſatisfaction muſt encreaſe, when they ſee that Wealth and Honour, which had glutted their Hopes, all blaſted and withering as in a Moment, or even transferr'd to thoſe righteous Perſons, whom they were uſed to treat with ſcorn and ridicule. And when thus their *Deſire* ſhall periſh and come to nought, whilſt the *Deſire* of thoſe they hate ſhall proſper and flouriſh; then Envy will ſucceed in the Room of Contempt, and what remains for them elſe, but to *melt* and pine *away* with Grief and Anguiſh of Heart? Some trifling Pretences they may uſe, with a View to leſſen the growing Reputation of an active Virtue: But they are ſo plainly the Reſult of Spight and ill Nature, that they ſerve oftentimes to no more Purpoſe than the *gnaſhing of their teeth*, only to expreſs their own Diſcontent and Uneaſineſs, but without being able to moleſt or injure thoſe they rage againſt. They may Giant-like attempt a Romantick War with Heaven; but all their Preparations for that Purpoſe muſt recoil with double Force upon themſelves, and cover them with Shame and Confuſion. They may

endeavour to deface thoſe Characters, which the Creator has imprinted, of the natural Difference of Good and Evil. They may repreſent Vice it ſelf as ſerviceable to Mankind, and conducing to the publick Benefit. They may from hence exclaim againſt the Preachers of Righteouſneſs, as Perſons who aim at the enſlaving of Mankind to Virtue, and reſtraining the Freedom of their Appetites. Or they may, with open Face, unacquainted with Modeſty, and which has loſt its bluſhing Quality; they may make it the very Ground of their Invectives againſt the moſt beneficent and charitable Deſigns, that they tend to remove the Hardſhips of the Poor, and to inſtruct the Ignorant. But ſo long as Reaſon and good Senſe continue, all this *gnaſhing* of their *teeth*, all this ſpiteful barking againſt Virtue, will only ſerve to make it more illuſtrious, and thereby to encreaſe the impotent Rage and Madneſs of its Enemies.

And if ſuch be the Effect of their Malice in the preſent Life, that, inſtead of injuring thoſe they rage againſt, it uſually turns but to their own Vexation; how much more, when the Scene ſhall open in the Life to come, when they who have *honour'd God with* their *ſubſtance* ſhall receive from him more

Prov. iii. 9.

more abundant *honour*; and they who have *deſpiſed* him ſhall be covered with Shame and Reproach. Their Rage will then be aggravated by Deſpair, and their Envy riſe in Proportion to the Glory of the righteous. They ſhall continue then to *gnaſh* their *teeth*, (the wretched Amuſement of that curſed State!) as well in Grief and Anguiſh for their own Torments, as in Rage and Envy at that abundant *Honour* which is done the Saints. Like that *Old Serpent*, whoſe *Seed* they are, they may raiſe their Heads with ſpiteful hiſſings: but impotent ſhall be their Malice, being likewiſe made Subject to the Serpent's Curſe, to crawl and feed on *Duſt*, whilſt the Objects of their Hate are exalted among the Stars of GOD, and placed far above out of their reach. Their Rage therefore and Bitterneſs may encreaſe without End; but it will only ſerve for an Increaſe of Torment to themſelves, ſo long as they can take no other but the miſerable Revenge of *gnaſhing* their *teeth*, and biting their Chains, and roring everlaſting Blaſphemies.

1 Sam. ii. 30.

Gen. iii. 14.

AFTER all this Enlargement on the Terms and Phraſes of the Text, it will be no hard Matter to deſcend to a more ſpecial Application of it to the good and pious Occaſion

of our preſent Meeting. The training up of Youth in ſuch Nurſeries of Knowledge and Virtue, is no queſtion in it ſelf a good and uſeful Deſign. They who are placed in any eaſy Circumſtance of Life, do plainly confeſs it to be ſo, when they take Care, as in a Matter of great Moment and Concern, that their own Children may not want the Advantage of ſuch uſeful Education. And if ſome Parents are not in Condition to make the ſame Proviſion for their Children, or dying leave their Caſe yet more deplorable, there can be little doubt, but here is Room to exerciſe the Virtue of the Text.

Acts xx. 35. HERE are ſuch Objects propoſed, as the Apoſtle once recommended to his *Epheſian* Elders: They are the *weak*, or ſuch who, tho' oppreſſed with Hardſhip and Neceſſity, are not in Condition by their own Labour to provide againſt it. Their tender Years are unexperienced in the Cares of Life, and utterly unqualified for the enduring of ſuch Labour and Fatigue, as might be neceſſary to their own Support. (Beſides that it would take up that Time, if they were able to endure it, which ſhould rather be employ'd in the gaining of preparatory Knowledge and Inſtruction.) And they have this peculiar Advantage

vantage in their Poverty, that the moſt virulent Malice cannot poſſibly aſcribe it to their Vices and Extravagance. They are as yet below that State of Life, in which they might be tempted to expenſive Wickedneſs; and therefore whatever Neceſſities they labour under, they can never be imputed to their own Vice or Negligence, but either to the Vices of other People, or to the more immediate Hand of Providence. They are *worthy* therefore, as well in Conſideration of their preſent Innocence, as in Proſpect of their future Services: They are *worthy for whom* we *ſhould do this*, for whoſe Sake we ſhould joyn in this charitable Undertaking, both as a Means of relieving their bodily Neceſſities, and of providing for the Safety of their Souls. Luke vii. 4.

THE Eaſe which is given their Relations, by maintaining them in ſome, and by cloathing them in moſt, of theſe Schools, conſiderable tho' it be and a beneficial Inſtance of Charity, is made yet more extenſive, by enabling the Children to provide againſt future Poverty, that they may not only be no Burdens to the Publick themſelves, but may even be helpful to their indigent Relations, who either have not had the ſame Advantages, or have outlived the Opportunity of uſing them.

And if this Care to provide for their Bodies be a Matter of Charity, much more muſt it be ſo to ſupply them with ſpiritual Food, for the Suſtenance and Refreſhment of their Souls, inaſmuch as the Soul is more to be valued than the Body, and an eternal Life of Joy unſpeakable and full of Glory, preferable to this tranſitory one full of Care and Trouble and Anxiety. Beſides that here likewiſe the Diſcretion of this Charity appears, as well from the Fitneſs of the Object, as the great Extenſiveneſs of the Benefaction. For tho' it be confeſs'd a Matter of Charity, to inſtruct the Aged in their Duty, to reclaim them from their Errors, and enlighten the Darkneſs of their Underſtandings: yet alas, the Succeſs muſt be much more dubious, where the Will is grown ſtubborn, and Errors are inveterate, where 'tis hard to wear out old Impreſſions, and imprint new; than when the ſame Care is beſtow'd on ſuch young pliant Minds, which having no confirm'd Prejudices to be conquer'd, nor ſettled Habits of Vice to be extirpated, may with much leſs Difficulty be ſo *train'd up in the way* they *ſhould go*, as that *when* they are *old*, they may *not depart from it*. Their Precepts and Examples, when grown up, may be uſeful to inſtruct Poſterity; and this Aſſiſtance they receive in Youth,

Prov. xxii. 6.

Youth, will reaſonably diſpoſe them in their riper Age to be helpful in educating others, and ſo extend the Benefit to many Generations.

THUS your *Righteouſneſs*, which is already *diſperſed* and *ſpread abroad* (as this numerous Appearance of young Children thus carefully brought up, beſides the Account of others in diſtant Places, may fully teſtify) will *endure for ever* in its Effect and Influence, by helping to improve the Principles and Manners of Mankind, 'till Time ſhall be no more. It will *endure for ever* in Remembrance before GOD, and as it riſes from Obedience to his Will, ſo it ſhall not fail of a Reward from him, partly in the temporal Bleſſings of this preſent Life, but more eſpecially in the eternal ones of that which is to come.

WHAT Benefits may we not expect from ſuch diffuſive and extended Charity! What comfortable Period to the Cries of the Neceſſitous! What Safety and Quiet to the publick Weal! What Honour to the Religion we profeſs! What Improvement to Poſterity! A Deſign ſo much for the Honour of GOD, and for the Advancement of Induſtry and true Piety, ſo little chargeable with any ſiniſter Views, and ſo plainly beneficial in its Effects, both to private Perſons, and to publick Societies, to the Church and to the State, to

the

the preſent Generation and to future Ages; one would hardly believe ſuch a Deſign as this ſhould meet with any Enemies, who deſire to be thought the Friends of Truth and Virtue.

And indeed it ought to be judg'd no ſlight Advantage, that ſome of its Enemies have lately taken off the Mask, and convinced the World, that whatever other Pretences they had formerly uſed to traduce theſe pious Seminaries, yet their Intention at bottom was to undermine Religion and Goodneſs, and by a chimerical Project to advance the *publick Benefit* by the *Ignorance* and *Poverty*, nay, and by the *Vices* of the People. As for the former Objections of *Diſloyalty* and *Popery*; till they had been throughly canvaſs'd and appear'd to be ill founded, (the Method of Education in theſe Schools being really moſt oppoſite to thoſe Evils, and the greateſt Care being uſed to prevent the leaſt Colour of Suſpicion; I ſay, till theſe Objections were canvaſs'd and remov'd) ſome Perſons, who had no ill Will to Knowledge or Virtue, might perhaps be excuſed, if they entertained a leſs favourable Opinion of a Deſign which had been repreſented to them under ſo ill a Character. But now that Difficulty is ſo happily clear'd up, we hope the Cauſe of Vice and Ignorance will never meet with ſuch Encouragement,

ragement, but that theſe Schools will continue to be ſupported and maintain'd for that very Reaſon, becauſe they tend to beat it down, and to promote the oppoſite Intereſt of uſeful Knowledge and active Virtue. Their Enemies may *grieve*, and *gnaſh* their *teeth* (like *the wicked* in the Text) to ſee them proſper and flouriſh, and the Promoters of them held in Reputation: They may pine with Envy, and ſnarl out bitter Invectives; but in this they will only prove their own Tormentors, ſince the Credit of the Deſign encreaſes but the more, for meeting with Oppoſition from them, whoſe Commendation would be a Reproach, and their Friendſhip the moſt laſting Infamy.

I forbear to purſue the Application to the other Life, in Hopes they may not yet have ſinn'd beyond Recovery, but may at length be ſo aſhamed of this unreaſonable Oppoſition to Religion and Virtue, that in the Time to come, their Zeal to promote every Method, which is juſtly calculated to advance its Intereſt, may in ſome Meaſure compenſate for their prepoſterous Zeal and Infatuation on the other Side; that inſtead of aiming to deſtroy, they may henceforth join with us in ſupporting theſe pious Nurſeries of Youth, that

that ſo in the End they may with us receive this comfortable Approbation of our Judge and theirs; *Well done, good and faithful Servants; Come ye bleſſed of my father, inherit the Kingdom prepared for you from the Beginning of the World.* This GOD grant of his infinite Mercies, through JESUS CHRIST our Lord, to whom with the Father and the Holy Ghoſt, be all Honour, *&c.*

Matth. xxv. 21, 23, 34.

FINIS.

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *May* 1725.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher.*

* * *Schools set up since the last Year's Account, or not mentioned therein for want of Information.*

C. signifies Cloath'd.

pr. Cl. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools, including those now in them
* * All-hallows Lombard-street *C.*	1	40	—	67	—	—	—	107
* St. Andrew Holborn *C.*	1	80	—	225	—	—	—	305
* In the same Parish *C.*	1	—	60	—	—	193	—	253
* St. Anne Aldersgate *C.*	2	30	20	21	—	—	6	77
* St. Anne Westminster *C.*	1	52	—	162	—	—	—	214
* In the same Parish *C.*	1	—	52	—	—	—	107	159
* St. Bartholomew the Great 1718 *C.*	1	30	—	14	2	—	—	46
Billinsgate Ward *C.*	1	40	—	14	—	—	—	54
* St. Botolph Aldersgate *C.*	2	50	50	38	—	—	120	258
St. Botolph Aldgate *within* For Boys set up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
* In the same Parish in *East-Smithfield*, the Boys set up 1706, and the Girls 1710 *C.*	2	40	30	16	105	—	80	271
St. Botolph Bishopsgate *C.*	2	30	20	—	—	20	—	70
* St. Bride's Parish 1711. *C.*	2	50	50	47	6	16	37	206
In the same Parish, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*, from whence 48 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1							
	20	492	322	754	113	261	350	2292

CHARITY SCHOOLS in the Parishes of	Nov. Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them.
*Broadstreet Ward 1713 C.	2	50	30	59	79	34	60	312
Camberwell in *Surrey* pt. C.	2	35	30	—	—	3	—	68
Castle Baynard Ward C.	2	30	20	62	—	—	9	121
Chelsea, *Middlesex* pt. Cl.	1	30	—	25	—	—	—	55
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, Cl.	1	—	30	—	—	7	97	134
* Christ Church *Surry* for Boys 1711, and for Girls 1719, C.	1	30	10	76	9	10	4	139
* St. Clement Dane C.	2	70	40	217	—	104	—	431
* * In the same Parish, An Hornbook School, for Boys and Girls	1	15	15					30
* Cordwainers and Bread-street Ward C.	2	50	30	85	123	9	60	357
Cornhill Ward C.	2	50	30	58	—	18	—	156
* Cripplegate ward *within* Including the School of St. *Alphage* Parish C. 1712	2	50	25	24	—	—	—	99
Deptford in *Kent* C.	3	55	30	—	—	—	—	85
Dowgate Ward, set up 1715 C.	2	30	20	18	—	11	—	79
*St. Dunstan in the West C. Boys 1708, Girls 1710.	2	50	40	95	37	40	48	310
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
* Faringdon Ward *within* set up 1705. C.	2	60	40	143	—	—	40	283
* St. George the Martyr C.	2	50	50	104	—	50	—	254
St. George Southwark C.	1	50	—	14	—	—	—	64
Sir *George Wheler*'s Chappel in *Spittle-Fields*, C. W.	1	—	50	—	—	14	—	64
* St. Giles Cripplegate *without* C.	1	100	—	[illegible]	333	—	—	532
	32	805	490	1079	581	300	318	35[illegible]

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Giles Cripplegate *without* in *Middlesex C.*	1	50	—	69	—	—	—	119
* In the same Parish, Supported by the Lady *Eleanor Hollis's Legacy* of 62 *l.* 10 *s. per Annum. C.*	1	—	50	—	—	32	20	102
* St. Giles in the Fields *C.*	4	101	101	227	—	160	—	589
* Greenwich, *Kent.* 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	1	—	40	—	—	4	200	244
* St. James Clerkenwel *C.*	2	60	40	157	—	79	—	336
St. James Westminster, Supported by the Offertory	1	50						
In the same Parish in *King-Street*, set up 1712, by the late Archbishop of *Canterbury*; supported out of the Revenue of the Chappel *C.*	1	36		120	—	—	—	222
In the same Parish in *Berwick-street*; set up 1709, supported out of the Revenue of the Chappel	1	16						
In the same Parish, supported by Collections at Sermons, and casual Benefactions *C.*	1	—	80	—	—	54	—	134
* St. John at *Hackney C.*	2	30	20	34	4	4	21	113
* St. John at *Wapping C.*	2	30	30	56	123	24	24	287
St. Katharine *Creed C.*	1	40	—	86	—	—	—	126
* St. Katharine *near the Tower* 1701. *C.*	2	35	15	68	—	10	—	128
Kensington, *Middlesex C.* To which His Majesty is graciously pleased to give 80 *l. per Ann.*	2	30	20	80	15	60	20	225
Knight's-Bridge Chappel *C.*	1	6	6	—	—	—	—	12
Lambeth in *Surry C.*	2	50	12	—	—	—	—	62
St. Laurence Pountney *C.*	1	12	—	—	—	—	—	12
* St. Leonard Shoreditch *C.*	2	50	50	78	—	34	14	226
	28	596	464	975	142	461	299	2937

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools including those now in them
Lewisham in *Kent*	1	—	30	—	—	—	—	30
St. Magnus the Martyr, At the Charge of a private Gentleman *C.*	2	56	56	—	—	—	—	112
*St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688,	2	52	34	309	—	38	—	433
* In the same Parish, *C.* in Grey, and *M.* the Boys set up 1698.	2	80	50	247	—	—	146	523
*St. Martin in the Fields *C.* In these Schools 20 Boys and 10 Girls are *M.*	3	101	51	300	—	—	120	572
* St. Mary Abchurch — set up 1719. *C.* Supported by Collections at the Evening Lecture in this Parish	1	20	—	2	8	—	—	30
St. Mary-le-Bon *C.*	1	12	—	—	—	—	—	12
*St. Mary at Islington *C.* 1710	2	24	20	28	8	12	20	112
St. Mary Magdalen Bermondsey *C.*	2	50	20	65	53	—	4	192
* St. Mary Overee, *alias* St. Saviour Southwark *C.*	2	60	50	—	—	—	180	290
St. Mary Rotherhith *C.*	1	20	—	20	—	—	—	40
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* at the Charge of 2*s.* a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43
* St. Mary le Strand *C.*	1	24	—	24	—	—	—	48
St. Mary Whitechappel *C.*	2	60	40	30	—	20	—	150
* St. Michael Crooked-lane, and St. Magnus the Martyr *Cl.*	2	40	20	28	82	2	63	235
* Mile End, Old Town, set up 1723 *C.*	2	20	10	4	—	—	—	34
	27	644	381	1075	151	72	533	2856.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprent.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools including those now in them
Newington Butts *Surrey*	1	32						32
Norton Folgate — This School was set up 1698, and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60						60
St. Olave Old-Jewry, and St. Martin's Ironmonger-Lane, set up 1717, *C.*	1	30	—	8	—	—	—	38
St. Olave Southwark *C.*	1	—	60	—	—	45	—	105
* St. Paul Covent Garden *C.*	2	30	20	47	—	25	—	122
* St. Paul Shadwell *C.* Boys 1699. Girls 1712.	2	50	50	64	—	99	92	355
Popler Chappel in *Stepney*, *pt. Cl.*	2	30	20	31	—	8	—	89
* Queen Hithe Ward, set up 1717. *Cl.*	1	24	20	8	9	3	19	83
Ratcliff Hamlet *Stepney C.*	2	50	30	51	—	—	—	131
* St. Sepulchre *within C.*	1	51	—	159	—	—	—	210
* In the same Parish *within*, set up 1702 *C.*	1	—	51	—	—	321	—	371
* In the same Parish *without*, set up *March* 1706 *Cl.*	1	33	—	73	50	—	—	156
* In the same Parish *without*, set up 1711. *C.*	1	—	25	—	—	60	10	95
St. Stephen Walbrook	1	30	—	24	—	—	—	54
* Tabernacle in Petticoat-Lane, *Stepney C.*	1	30	—	10	—	—	—	40
* St. Thomas Southwark *C.*	1	30	—	20	—	—	—	50
* Tower-Ward *C.*	2	70	60	111	54	19	197	511
* Vintry-Ward 1710. *C.*	1	50	—	39	98	—	—	187
Wapping *Stepney C.*	2	50	50	35	—	2	—	137
	25	650	386	680	211	581	318	2826

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
Brought from *Page* 33 —	20	492	822	754	113	261	350	2292
Ditto from *Pag.* 34 —	32	805	490	1079	581	500	318	3573
Ditto from *Pag.* 35 —	28	596	464	975	142	461	399	2937
Ditto from *Pag.* 36 —	27	644	381	1075	151	72	533	2856
Ditto from *Pag.* 37 —	25	650	386	680	211	581	318	2826
Total —	132	3187	2043	4563	1198	1675	1818	14484

Boys —	3187	5230
Girls —	2043	
Boys put out to Appren.	4563	9354
To Services &c.	1198	
Girls put out to Appren.	1675	
To Services &c.	1818	

Total of Children Taught.

Total of Children put to Apprentiſhips and Services, or taken out by their friends.

N. B. *All the Schools abovementioned have been ſet up ſince* 1697. *except that belonging to the* New-Church *in* St. Margaret Weſtminſter, *now known by the Name of the* Blue-Coat-School, *which was ſet up* Lady-Day 1688, *for* 40 *Boys; and the School at* Norton Folgate, *erected* 1691, *for* 60 *Boys.*

☞ The great Benefit accruing to the Publick by the Progreſs of the Charity-Schools, is manifeſt from the Number of Poor Children Educated in them; and therefore the Maſters and Miſtreſſes of the reſpective Schools, or any other Perſons to whoſe Hands this Account may come, are deſired to ſignify to the Printer hereof any Miſtakes which they obſerve in the Number of Children put out to Apprentiſhips or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not diſtinguiſh'd, whether to Apprentiſhips or Services, they are inſerted in the Column of Apprentices.

1725

A particular Account of the Charity-Schools *set up in several Parts of* SOUTH BRITAIN, *as the same has been transmitted from* Whitsontide 1724, *to* Whitsontide 1725.

Berks, — **Dakingham.** Here are 20 Boys taught to read, write, and cast Accompts, by a Gift of 20 *l. per Annum* from a private Gentleman.

And 10 Boys and 10 Girls are taught and cloathed by an Endowment of 30 *l. per Annum* for ever, the Gift of a Citizen of *London.*

And by other Charities [illegible] Boys are taught to [illegible]

[illegible] here the [illegible] Children. Each Child [illegible] if he does not [illegible] Church or School [illegible] times in a [illegible]

Cheshire, — [illegible] School for 10 Girls, part cl[illegible] School for 10 Boys mentioned in former Accounts. Every fifth Year a Boy [illegible] a Girl are bound out Apprentices; and there is an Allowance of a penny Loaf of Bread for every Child on *Sunday,* which by their Absence is forfeited, and given to the Poor.

Dorsetshire, — **Abbotsbury.** A School for 14 Children.

Essex, — **Duddinghurst.** All the poor Children of this Parish are taught Reading, Writing, and Arithmetick.

Westham. A School for 20 Boys, erected *Anno* 1725.

Kent, — **Bromley.** A School for 20 Children.

Chislehurst. A School for 20 Boys and Girls.

Norfolk, — **Ormeby.** A School for 24 Children.

North-

Northamptonsh. **Welton.** A School for 12 Children.

Somersetshire, **Compton Dando.** A School, and the Lord of the Mannour contributes towards the Support of it.

Surry, —— **Chertley.** A School for 25 Children, open'd at *Christmas* 1724. A School-House is built, with Accommodations for the Master; and the Children are all cloathed at the Charge of a private Gentleman.

Wilts, —— **Pelkeham.** A School erected by the Subscription of the Minister and principal Inhabitants, for 40 Children, part cloathed.

Schools

Schools in NORTH BRITAIN, *reported since laſt Account.*

Braes of Kirkmichael in the Pariſh of *Kirkmichael*, a School open'd *March* 13. 1724-5.

Glenlivet in the Pariſh of *Glenlivet*, a School open'd *March* 13. 1724-5.

Glits in the Pariſh of *Northmaving*, a School open'd *July* 2. 1724. for 45 Boys and 27 Girls.

Hillwick in the Pariſh of *Northmaving*, a School open'd *July* 2. 1724. for 44 Boys and 27 Girls.

Lerwick in the Pariſh of *Lerwick*, a School open'd *June* 27. 1724.

Occaneſs in the Pariſh of *Northmaving*, a School open'd *July* 2. 1724. for 33 Boys and 30 Girls.

Pettie in the Pariſh of *Pettie*, a School open'd *April* 6. 1725.

Note. There being frequent Inſtances in the Highlands, of Schools remov'd from one Village to another, it may be ſuppos'd, that ſome of the abovementioned Schools have only changed their Situation. The Number of Schools in *North Britain*, as reported this Year, is 65, wherein are taught 1753 Boys, and 491 Girls.

No Account of the Progreſs of Charity Schools in *IRELAND*, has been tranſmitted ſince laſt Year; but from the known Zeal of the Promoters of them in that Kingdom, it may well be ſuppos'd that they are conſiderably increaſed, the Particulars of which may be expected in the next Year's Account.

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	42	604	46
Cambridgeſhire	34	635	120
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	14	124	66
Cornwal	11	22	14
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	38	679	235
Dorſetſhire	13	98	23
Durham	12	276	20
Eſſex	33	462	162
Glamorganſhire	6	50	
Glouceſterſhire	56	894	100
Hampſhire	38	529	112
Herefordſhire	29	468	79
Hertfordſhire	36	637	87
Huntingdonſhire	24	282	20
Kent	58	933	285
Lancaſhire	19	263	31
Leiceſterſhire	36	451	30
Lincolnſhire	90	1164	90
	734	10535	1852

	Sch.	Boys.	Girls.
Merionethſhire	2	40	25
Middleſex	28	396	208
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	32	540	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	17	222	28
Oxfordſhire	22	342	106
Pembrokeſhire	21	166	25
Radnorſhire	2	60	
Rutlandſhire	6	32	12
Shropſhire	19	340	30
Somerſetſhire	32	542	90
Staffordſhire	14	230	88
Suffolk	38	570	140
Surry	28	526	144
Suſſex	20	474	46
Warwickſhire	35	375	165
Weſtmoreland	1	16	10
Wiltſhire	35	736	57
Worceſterſhire	34	570	100
Yorkſhire	49	843	141
	505	8138	1847
Brought forward	734	10535	1852
	1239	18673	3699

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys*	*Girls*
At *LONDON*,	132	3187	2043
In other Parts of *South Britain*,	1239	18673	3699
In *North Britain*,	65	1753	491
In *IRELAND*, as reported 1724	161	2397	567
Total of *Schools*	1597	26010	6800
		6800	
Boys and *Girls*		32810	

June 1724. *Note*, Where the Number of *Children* have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*. *Note alſo*, There are about 280 Schools included in the foregoing Accounts, without ſignifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; But the Publiſher hereof would be very thankful for a more particular Information.

THERE

THERE having ſometimes happened much Difficulty in obtaining a *LEGACY* given to the CHARITY-SCHOOLS, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch *Legacy* may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done after this Manner.

ITEM. I A. B. *do give and bequeath unto* G. H. *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read, &c. in the Parish of in the City of or in the County of for the Uſe of the ſaid School.*